

# A Sermon

very notable, fructefull,  
and Godlie, made at Baules  
Crosse in London . Anno do-  
mini. 1521. Within the Octaves of the  
Ascension, by that famous and great  
Clerke John Fisher Bishop of Ro-  
chester, concerninge the Heresies of  
Martine Luther whych he had raised  
by againste the church, wherein it may  
appeare howe men sithens that  
tyme haue gone astray. Which  
sermon was written and put  
in print by the authour  
aforesayde. And nowe  
newely imprinted a-  
gaine according to  
the original  
copie.

EXCVSVM LONDINIIN

adibus Roberti Caly, Typographi.

Mense Ianuarij. Anno 1556.


Cum privilegio.





Quum venerit paracletus, quem **John. xv.**  
ego mittam vobis, spiritum veri-  
tatis, qui a patre procedit, ille  
testimonium perhibebit de me.

These bee the wordes of the  
Gospel of this daye, taken out  
of the. xv. of S. John, and bee  
thus muche to saye in Englishe.  
when the Comforter shall come,  
& home I shall sende vnto you, the  
spirite of trueth, that yssueth from  
my father, he shall beare witnesse  
of me,

 Till often when the  
daye is cleare and the  
sunne shineth bright,  
riseth in some quar-  
ter of the heauen a thicke blacke  
cloude, that darkeneth all the  
face of the heauen, and shadow-  
beth from vs the cleare lyght  
of the sunne, and styreth an hi-

Al. ii.

Deous

deous tempest, and maketh a  
great lightnyng, and thonder  
reth terribly, so that the weake  
soules, and feble heartes be put  
in a great feare, & made almoste  
desperate for lacke of comforte.

In lyke maner it is in the  
Churche of Christe, when the  
lyghte of faythe (that shynethe  
from the spirituall Sunne al-  
mightye God) hath been cleare  
and bryghte a good season, hath  
risen manye a time some blacke  
cloude of heresie, and styred  
suche a tempest, and made such  
a lightning, & so terrible thon-  
dered, that many a weake soule  
hath miscaried thereby.

Such a cloude loe was Ar-  
rius, whiche styred so greate a  
tempest that many yeares after  
it vexed the churche of Christe.  
And after him came manye o-  
ther



ther like cloudes, as Macedoni-  
us, Nestorius, Eutices, Eluidius,  
Donatus, Iovinianus, Pelagius, Io-  
annes wiccliffe, with other moo,  
which sore tēpested the chutche,  
euery one of them for his time.  
Such heretikes I. Jude & his e-  
pistle calleth *nubes sine aqua, quæ  
à vëro circumferuntur*. That is to  
say: cloudes without the moy-  
sture of grace, whiche be moued  
with the blastes of wicked spi-  
rites. And nowe such another  
cloud is raised aloft, one Mar-  
tin Luther a freare, the whiche  
hath styred a mighty storme &  
tempest in the Churche, and  
hath shadowed the cleare light  
of manye scriptures of God.  
And he maketh yssue from him  
a perillous lightning, that is to  
say: a false light of wronge vn-  
derstandynge of Scriptures,  
A.iii. which



which passeth not from the spir-  
ite of trueth, but from the spi-  
rite of errour, and from the spi-  
rite of this tempest of his moſte  
perilous heresyc. Furthermoze  
he terrible thondereth agaynst  
the Popes authoritie, agaynst  
the general counsailes, against  
the traditions and ordinaunces  
lefte vnto vs by the Apostles,  
agaynst the doctrine of the fa-  
thers, & doctours of the church.

Our Sauour Chriſte ther-  
fore by his diuine prouidence  
foreseynge that ſuche pestilent  
cloudes and tempestes manye  
shoulde arise, to the greate trou-  
ble and vexation of his church,  
for the tender loue and infinite  
charitie, whiche he beareth vnto  
our mother the holpe church,  
did promise that after he hadde  
ascended vnto his father, he  
would

woulde sende to her the holpe  
spirite of GOD, the spirite of  
trueth, that shoulde abide with  
her for euer, to acertayne her  
from tyme to tyme of euery  
trueth: wherunto bothe she & e-  
uery child of hers, that is to saie  
euery true christian man shoulde  
geue assured faith. And final-  
lye, to bee vnto her in all suche  
stormes a verie comforter ac-  
cordinge to the beginninge of  
thys ghospell aboue rehearsed.

Quum Venerit Paracletus, quem Ioh. 15.  
ego mittam vobis, spiritum veri-  
tatis, qui à patre procedit, ille testi-  
monium perhibebit de me.

This holy Ghospell graciouslie  
offereth vnto vs foure goodlie  
instructions agaynste these  
daungerous tempestes of here-  
sies, when soeuer they fortun-  
to arise, but speciallie agaynste

A.iiii.

this



300  
this moſte pernicious tempeſt  
that Martyn Luther hathe  
nowe ſpyred.

330 The firſte thre inſtructions  
by the leue of God and helpe of  
this holpe ſpirite, ſhall vnder-  
mine thre greate groſſes, wher  
vpon Martyn doeth ſtable in  
maner all his articles. And the  
fourth ſhall anſwere to the de-  
fenſe that is made for him by  
his adherentes, whereby many  
a weake ſoule is in peryll.

But befoze we ſhal entre the  
declaration of them, we ſhall  
make oure prayer vnto this ho-  
ly ſpirite of trueth, that in this  
daungerous time and perillous  
tempeſt, he wyl ſtaye our har-  
tes with the testimony of hys  
trueth, that we floghter not in  
the catholike doctrine of oure  
mother holpe Churche, but  
faſtly



fastly beleue such eruditions as  
hath ben deriued vnto vs, from  
our Sauour Christe Iesu by  
his Apostles, and theire succes-  
sours, the holye byshoppes and  
fathers and doctours of the  
churche. For the whiche and for  
grace necessarye for you and for  
me euerye personne saye theyr  
deuotion.

**T**he firste instruction is  
offered vnto vs of these  
firste wordes of the gho-  
spell. Quum venerit Paracletus Ioan. 15.  
quem ego mittam vobis, spiritum  
veritatis qui a patre procedit.

In the whyche wordes is pro-  
mised vnto vs the spirite of  
trueth to be our comforte in all  
doubtfull opinions that maye  
arise in Christes churche.

Touchinge this instruction  
thre

thre thinges I would do. firste  
I woulde shewe that the in-  
structions of this holpe ghospel  
pertaynethe to the vniuersall  
churche of Christ. Secondely,  
that the heade of the vniuersall  
church(iure diuino)is the Pope.  
Thirdly that Martin Luther  
(which diuideth him selfe from  
this head)hathe not in him the  
spirite of trueth.

For the firste, Martin Lu-  
ther can not denie, but this pro-  
mise is made vnto the vniuer-  
sall churche, and thereunto we  
shall bynde hym by hys owne  
reason. He sayeth in his booke  
de captiuitate Babilonica. Quod si  
demus vnam aliquam epistolam  
Pauli, aut vnum alicuius Epistolæ  
locum, non ad vniuersalem eccle-  
siam pertinere, iam euacuata est  
tota Pauli authoritas. That is to  
saye

*Luth. in capti.  
Babilo.*

saye : yf we wyll affirme that  
anye one Epistle of S. Paule;  
oz any one place of his epistles,  
pertayneth not vnto the vni-  
uersall churche of Chryste, we  
take awaye all S. Paules au-  
thozitie.

Nowe if it be thus of the wo-  
des of S. Paule, muche rather  
this is true of the Ghospels of  
Chryst, and of euerye place writ-  
ten in the same Ghospels. In  
the vniuersal churche then this  
holye spirite of trueth resteth,  
& shall continue vnto the wo-  
des ende. Vt maneat vobiscum  
in æternum. He shall abide in the  
vniuersal churche for euer.

Et docebit vos omnem veritatem. John. xvi.  
And shall in every doubt teache  
vs the trueth. Thus muche for  
the firste.

Nowe for the second where



I sayde that the Pope (iure diuino) is the head of the vniuersall church of Christ. When ye see a tree standinge vpright vpon the ground and his braunches spred abroad, full of leaues and fruite: If the Sunne shine cleare, this tree makethe a shadowe, in the whiche shadowe ye maye perceyue a figure of the braunches, of the leaues, and of the fruite. Euery thinge that is in the tree, hath some what answering vnto it in the shadowe. And contrarie wise, euery parte of the shadow hath some thinge answering vnto it in the tree. A mans eye maye leade him from euery parte of the tree, to euery parte of the shadow: and agayne from euery parte of the shadow to euery parte of the tree answering there.

thereunto . Euerye man maye  
pointe any certayne parte of the  
shadowe , and saye this is the  
shadowe of suche a braunche,  
and this is the shadowe of such  
a leafe, & this is the shadowe of  
the bole of the tree, & this is the  
shadowe of the toppe of the tree.

But so it is that the lawe of  
Moyses and the gouernaunce  
of the Synagoge of the Ie-  
wes was but a shadowe of the  
gouernaunce of the vniuersall  
churche of Chryste . So sayeth  
S. Paule . Vmbram habens lex  
futurorum bonorum . That is to Hebre. x.  
saye: the law had but a shadowe  
of the thinges to come . And ad  
Corinthios: Omnia in figura con-  
tingebant illis . All their gouer- 1. Cor. x.  
naunce was but a figure and  
shadowe of the churche.

Nowe than to my purpose:

In



FOUR  
In their gouernaunce was two  
heades appoynted , one vnder  
another , Moyses and Aaron,  
to conduit the people thzoughe  
the deserte, vnto the countrey  
that was promised vnto them.  
We wot that the people of the  
Jewes was a shadowe of the  
chzisten people. And that theire  
iourneye by the desert , towarde  
the countrey promised vnto the  
was a shadowe of oure iourney  
thzough this wretched worlde  
vnto the countreye of heauen.  
But Moyses and Aaron whi-  
che were the heades of that  
people : Whereof then bee they  
shadowe : Without doubt they  
must be the shadowe of Chziste  
and of his Vicare saint Peter,  
whiche vnder Chziste was also  
the head of Chzisten people.

And wyl ye see this moze  
manifest



manifestly by thze likenesses:  
First Moyses and Aaron bothe  
of them were priestes. Moyses  
was made by God, and Aaron  
made by Moyses at the com-  
maundement of God, to whom  
was committed the cure of the  
Jewes in the absence of Moy-  
ses. So Christe and S. Peter  
both were priestes of þ new law:  
Christe made by hys father al-  
mighty God, as it is witten of  
him. Tu es sacerdos in æternum se-  
cundum ordinem Melchisedech.  
That is to say: thou art a priest  
for euer according to þ order of  
Melchisedech. And Peter was  
made by Christ, to whom he cō-  
mised in his absence the cure of  
the Christen people. Sayinge:  
Pascue oues meas, pascue, pascue, pas-  
ce. The seconde likenes is this,  
Moyses was meane betwene  
almighty

**Exodt. llii.**

almighty God & Aaron, for the  
causes of the people, and Aaron  
was meane betwene Moyses  
and the people touchynge the  
causes of god. So scripture tea-  
cheth. Exo. iiii. Almightye God  
said vnto Moyses speakinge of  
Aaron. Ipse loquetur pro te ad po-  
pulum, et erit os tuū. Tu aut̄ eris ei  
in iis quæ ad deū pertinent. That  
is to say: he shall speake in thy  
stede vnto the people, and thou  
shalte bee for him agayne, in  
those causes that pertain vnto  
God. Wyl ye see howe Chryste  
was the mouthe of Peter to-  
wardes almighty G O D: He  
sayde to. s. Peter. Simon, Simon,  
ecce Sathanas experiuit Vos, vt  
cribraret sicut triticum: Ego autem  
rogauī pro te, vt non deficiat fi-  
des tua: et tu aliquando conuersus  
confirma fratres tuos. That  
is

**Luc. xxi.**



is to saye: Simon, Simon, loe,  
Sathanas hath conetted great-  
ly to sift you as a man sifteth  
his wheat. But I haue prayed  
for thee, to the intent that thy  
fayth doe not faile. And thou  
once turned to the stable waye,  
confirmeth thy brethren. See now  
here whether Christe was not  
the mouth of Peter, when hee  
promoted his cause: before al-  
mightie God the father, and  
prayed for him, that his faythe  
should not finallye perithe.

And contrary wise was not  
Peter the mouth of Christe,  
when he to the true waye con-  
uerted, did confirme his bre-  
thren? Here note well what  
authoritie was geuen to Pe-  
ter vpon them, to confirme all  
the other of hye brethren in the  
stable waye.

B. i.

The



Hebre. ix.

301 The thirde likenes is this:  
Moyles ascended vnto the  
mount to speake with almighty  
God, and Aaron remained  
behinde to instruct the people.  
Did not Christe likewise as-  
cende vnto his father vnto the  
great mount of heauen: And to  
what entent I praye you? S.  
Paule telleth: Vt appareat vol-  
ui dei pro nobis. To appeare  
before the face of almighty  
God for vs, and there bee our  
advocate, as saith S. Iohn.  
And did not Peter remaine  
behinde to teache the people,  
the whiche our saulour com-  
mitted vnto his charge, like  
as Aaron was lefte for to doe  
the people of the Iewes, when  
Moyles was aboue in mounte  
with GOD: And sayd to god he said  
Thus euerye man maye see  
howe

holo that shadowe, and thes  
thinge agreeth and answerethe  
one to another fully & clearly.  
But nowe let vs pause here a  
while. I wyll consitue this  
figure yet by another dede of  
Christe in the Gospell. So it  
was, that the Jewes were tria  
butaries but the Romans,  
and for that tribute the heade  
of euerye householde did paye a  
certayne coyne called Didrach  
ma. Soo whan they that were  
the gatherers of this tribute  
came to S. Peter, our sauour  
bad him goe vnto the sea: and  
told him that in a fishes bealpe  
there he shoulde finde Staterem,  
whiche was a double Didrach  
ma, and bad him paye that vnto  
the gatherers, both for him selfe  
and for Christe. Marke here  
that this tribute was heade  
3378 B. II. moneye



moneye payed for them that  
 were heades and governours  
 of householdes. And Christ com-  
 maunded this to bee payed for  
 no moe, but onelye for him and  
 for S. Peter, and thereby quit-  
 ted all the residue. Joyne this  
 facte of the Gospell vnto that  
 figure before, and what can bee  
 more euident to the we, that Pe-  
 ter vnder Christe was the head  
 of all the household of Christe?  
 But yet thirdlye let vs here the  
 testimony of some father of the  
 churche that this is the verpe  
 meaninge of the gospel. S. Au-  
 stin in the booke of the questions  
 of the newe and olde testament  
 the lxxv question, saythe in this  
 maner. Didrachma caputū for  
 lutio intelligitur. The paiment  
 of this money was heade mo-  
 ney payed for the heades. And  
 after

August. lib.  
 quæst. noni et  
 vete. test. quæ-  
 stio. 75.

after foloweth. Saluator quum  
pro se et Petro dari iubet, pro  
omnibus exoluisse videtur. Quia  
sicut in Salvatore erant oēs causa  
magisterij, ita et post saluatorem  
in Petro oēs continentur. Ipsum  
enim constituit caput eorū. That  
is to saye: when our Saviour  
commaunded this double tri-  
bute to bee paid for him selfe  
and for Peter, in soo com-  
maunding he did quite all the  
residue of the apostles. For all  
they were contayned in him,  
because he was theyr Maister.  
And as al they were contayned  
in our Saviour, soo after our  
Saviour all they were contai-  
ned in Peter. For Chyiste made  
him the head of them all, Here  
note of S. Austin, that S. Pe-  
ter because he was head of the  
all, and al they were contayned



in him, therefore this tribute  
that was payed for him was  
payde for them al. But yet by an  
other scripture, which I reher=  
sed before S. Austyne proueth  
that all the other Apostles were  
contained in S. Peter: Simō, Si=  
mō, ecce Sathanas expetiuit vos,  
ut cribraret sicut triticum. Ego au=  
tem rogavi pro te, ut non deficiat  
fides tua: et tu aliquando conuer=  
tus confirma fratres tuos. That is  
to say: Simō, Simon, loe Sa=  
thanas haue coueted to sift  
you as a man sifteth wheate.  
But I haue prayed for the that  
thy faythe shall not fayle: and  
thou once conuerted to the sta=  
ble waye, do confirme thy bre=  
thren. Upon the whiche wordes  
S. Austyn saith, Chyste dyd  
not praye for James and John  
and for the other, but he prayed  
for

for S. Peter in whome the re-  
sidue was contayned.

Consider now howe eche of  
these testimontes confirme and  
strengthen one another. Firste  
the figure and shadowe of the  
olde lawe. Secondlye the testi-  
monie of the Gospels answer-  
inge vnto the same. Thirdlye,  
the declaration of S. Austyne  
vpon the same. And here I  
bzinge but one doctoure, whose  
testimonie in the balaunce of  
any true christen mans heart,  
me thynkethe, shoulde weye  
downe Martin Luther. But Ambro.  
S. Ambrose speakinge de Di-  
drachmate calleth it also capitem  
solutionem, That is to say, head  
moneye. And of S. Peter he  
saith: petra enim dicitur eo quod  
primus in nationibus fidei funda-  
mentum posuerit, et tanquam saxu

B.iii.

immo?



immobile totius operis christiani  
compagem, molemq; contineat.  
That is to say: Peter is called  
Petra, because that he firste a-  
monge the gentiles did esta-  
blish the grounde of oure faith,  
and as a stone not easie to bee  
remoued, he conteyneth in him  
and stayeth all the frame and  
greatnes of þe worke of Christe  
And S. Gregoꝝ saithe, Certe  
Petrus apostolus primum mem-  
brum sanctæ et vniuersalis eccle-  
siæ est. Paulus, Andreas, Ioannes  
quid aliud quàm singulariū plebi-  
um sunt capita? That is to saye:  
Peter is the chiefe membre of  
the vniuersall churche, Paule  
and Andzew and John, what  
els be they, but heades of cer-  
ten & singular people: Whereby  
it appeareth, that as they were  
chiefe euerye man of the people  
that

Grego.

that they hadde cure of, soo S.  
Peter was chiefe of the vniuer  
fall church. S. Hierome also  
sayth speaking of Peter: Prop-  
terea inter duodecim vnus eligi-  
tur, vt capite constituto schisma-  
tis tolleretur occasio. That is to  
saye: Peter was one chosen out  
amonge twelue, to the intent  
that he being their head, all oc-  
casions of schismaticall diuisi-  
on should be taken away. S.  
Cypriane furthermoze sayeth  
speaking of Peter, when he did  
confesse Christe Jesu to bee the  
sonne of God. Loquitur illic Pe-  
trus, super quem ædificanda fuerat  
ecclesia. That is to saye: there  
speaketh Peter, vpon whome  
the church was for to bee built  
ed. But howe shoulde the  
church bee builded vpon him,  
yf he were not the head & chiefe  
membze

Hierom.

Cyprianus.



membze of the churche:

All these bee of the Latine churche, holy fathers, all men of great learninge, all men of singulare holines, whose vertuous lyuinges bee confirmed by miracles, both done in their liues and after their deathe.

**Chrysosto.**

Of Grekes likewise Chrysostome after that he hath pray- sed S. Paule, speaketh of S. Peter sainge: q. ipse qui fuit apo- stolorum caputialis fuit. That is to saye: that S. Peter, whiche was the heade of the Apostles was suche another. And often he called S. Peter eximium apo- stolorum, et os discipulorum, ac verticem collegij. That is to say: The chiefe of the apostles, and mouth of the disciples, and the toppe & head of all the college.

**Origenes.**

And Origenes saith: Magno il-  
li

ecclesie fundamento Petraque  
solidissima, super quam Christus  
fundauit ecclesiam suam, vide quid  
dicatur à domino : Modice fidei  
quare dubitasti : That is to saye:  
See what was sayde of oure  
Lord to that great foundamēt  
of the churche, and moste stable  
stone: O man of litle faith, why  
diddest thou doubt?

If al these so many testimo-  
nies bothe of Grekes and La-  
tins shall not counterpease a-  
gainst one freare: what reason  
is this? I trust there is no true  
christen man, but that he wyl  
be moued with the testimonye  
of all these, specially when they  
bee grounded of so playne and  
euidēt a figure of the old law,  
and of soo cleare a lighte of the  
holy ghospels.

But here Luther will saye,  
that



1. Cor. ii. xi.

that he can not conceyue duos  
summos. Of the whiche I mer-  
uaile greatly. Sithen it is ma-  
nifest that Aaron was called  
summus in scripture, and yf he  
were summus sacerdos and Moys-  
es was no white benethe him,  
then muste they two either of  
them bee summus, one of them  
vnder another in comparison  
of the other people. So as S.  
Paule maketh manye heades,  
saynge: Caput mulieris vir, caput  
viri Christus, Christi vero deus.  
See heare be thre heades vnto  
a woman, God, Christ, and her  
husbande, and yet beside all  
these she hath an heade of her  
owne. It were a monstruous  
sight to see a womā without an  
head. What comfort should her  
husbande haue vpon her: Yf  
then one woman not withstan-  
dinge

dinge she hathe an heade of her  
owen to gouerne her according  
to the wyll and pleasure of her  
husbande, yet she hathe her hus-  
bande to bee her head, & Christe  
to be her head, & God to bee her  
head, howe muche rather oure  
mother holye church, whych  
is the spouse of Christ, hathe an  
heade of her owne, that is to  
saye, the Pope: And yet neuer-  
thelesse Christe Iesu her hus-  
bande is her head, and almighty  
God is her heade also.

But nowe let vs returne to  
our instruction. Thus than we  
vnderstande howe that in the  
vniuersal church of Christe re-  
maineth the spirite of trueth for-  
euer: and that the heade of this  
church is p<sup>r</sup>ope vnder Christe.  
By this briefly it may appeare,  
that the spirite of Christe is not  
in



in Martin Luther. The spirite of euery naturall bodye geueth life no further, but to the membrs & partes of the same body, whiche be naturallie ioyned vnto the head. And soo likewise it must be in ymisticall body of our mother holpe churche. For asmuche then as this wretched man hath deuided hym selfe from the head of this bodye, whiche is the vicare of Christe, how can he haue in him the spirite of this bodie, whiche is the spirite of truethe. And specially when he hath deuided hym selfe with furthe pride, arrogancie, and presumption, whiche is mooste odious vnto this holpe spirite, and soo disdainously, so presumptuously, so maliciously contemnethe and setteth at nought and al to rageth

geth the head of Chzistes chur-  
che, to whome as to his chiefe  
spiritual father, by the reason of  
his religion, he hath bowed and  
promised obedience. Howe can  
this man haue in him the spirite  
of G O D, this holpe spirite of  
trueth: And here I make an end  
of the first instruction.

*The seconde instruction.*

**O**f the secōde instructiō  
the nexte wordes ensu-

John. xv.

eth: Ille testimonium per-  
hibebit de me. That is to saye:  
And he shall beare witnessse or  
geue evidence of me. What mer-  
uaylous vertue, what wonder-  
ful operation is in the beames  
of the sunne, which (as we see)  
thys time of the yere spredde  
vpon the ground, doeth quic-  
ken and make liuely many cre-  
atures, the whiche before ap-  
peared



peared as dead: Who that be-  
wed and behelde in the winter  
season the trees, when they bee  
withered, and their leaues shaken  
from them, and all the moisture  
thronke into the roote, and no  
lust of greenesse nor of lyfe ap-  
peareth outwardely, yf he had  
had none experience of this  
matter befoze, he would thinke  
it an vnlyke thyng, that the  
same trees shoulde reuiue a-  
gayne and bee so lustely cladde  
with leaues and floures as we  
nowe see them. And yet this is  
done by the subtil operation  
and secreete workings of the  
sunne beames spzed vpon the  
grounde. Neuerthelesse not e-  
uerie beame of the sunne hath  
this vertue. It is a trueth, the  
beames of the sunne in winter  
bee light, as they be nowe this  
time

time of the yere : But that  
lighte is so faynte , and feeble,  
that it geueth no life. For then  
we should haue herbes & trees  
to growe as well in winter, as  
they now doe this time of the  
yere. The cause of this weak-  
nes is, for the sunne chozethe  
so low by the ground , that his  
beames than sklaunteth vpon  
the grounde, and dothe not re-  
bounde no2 double in themselfe  
agayne towarde the sunne, and  
this is the cause of this weike-  
nes. Ye see when a bowle is  
thzowen sklantlynge vpon a  
wal, it slideth forward, and re-  
boundeth not backwarde di-  
rectly againe to him that was  
the thzower. But when it is  
directlye caste agaynsle a wall  
with a greate violence, then it  
dothe directly rebound againe.

C i.

In



In this maner it is of the sun  
beames, the more nigh that  
the sunne draweth vnto vs  
nowe this time of the yere, the  
more directlye hys beames  
beate vpon the grounde, and  
the more directly they rebound  
and retourne agayne towardes  
the sunne. And by the reason  
of the nighnes of beame to beame  
riseth a greater strengthe  
in the beame, and a more full  
lyght. *Quia omnis virtus vnita  
fortior est.* That is to saye. For  
euerie vertue that is gathered  
together is more stronger.  
A synge threde is nothinge so  
strong as is a double, nor a sin-  
gle beame of the sun is nothing  
so mightye as when it is dou-  
bled and boughted in it selfe by  
rebouncing and reflexion. Fur-  
thermore of these two rylethe  
an

an heate and a warmenes, the  
whiche is the principall wor-  
ker of life in euery creature.

But for all this we bee not yet  
sure that anye tree is alpye, to  
than we see some putting forth  
of buddeg or leaues out of the  
same tree.

This example if ye perceiue,  
it maye induce vs to conceyue  
howe wonderfully the spiritus  
all sunne almyghty God wor-  
kethe by hys spirituall and in-  
uisible beames of hys lighte  
spzed vpon the soule of man,  
or vpon the churche, bothe whi-  
che is called in scripture a spi-  
ritual earth. Dominus dabit be-  
nignitatē, et terra nostra dabit fru<sup>psal. lxxxiii.</sup>  
ctū suū. That is to saye: our lord  
shal geue his gracious influēce,  
and our earth shall yelde fruit-  
ful workes. The beames of al-

C. ii. mightye



mightye God sprede vpon oure  
soules quickenethe them, and  
causeth this life in vs, and the  
fruite of good workes. Fyrst  
they cause the lighte of faythe.  
But this is a verye sklender  
light without the reboundinge  
of hope, and the heate of chari-  
tie. Faythe withoute hope is a  
sklender beame, & of a litle po-  
wer. But ioyne vnto him hope  
whiche reboundeth vp to God  
againne, *ad ea quæ non videntur*,  
and then is he muche stronger  
than he was before. For nowe  
this is doubled and boughted  
in it selfe, and gathered more  
nyghe vnto it selfe, and made  
more valiaunte and myghtye  
then it was before. Before it  
was like vnto the faythe that  
S. Peter hadde, when Christe  
bad him come to him vpon the  
sea

sea: he beleued his maister, but  
he had no verye fast hope that  
he might walke there. He was  
not stronge in his saythe: and  
therfore oure Sauionre sayde  
vnto him: *Modicae tidae, quare du-*  
*bitasti?* But of the stronge faith,  
that hath a confidence and  
hope adioyned thereunto, he  
saythe in another place: *si ha-*  
*bueritis fidem sicut granū sinapis*  
*decetis monti huic, transi hinc, et*  
*transibit.* That is to saye: yf ye  
had faith like vnto a corne of  
mustarde seed, ye shoulde com-  
maunde this mountayne to re-  
moue him selfe, and it shoulde  
by your faith auoide. This is a  
great faith and hath also confi-  
dēce & hope adioyned therewith.  
A corne of mustarde seede is  
very lytle, but it hath a greate  
vertue compact and gathered

Math. xliii.

Math. xvi.



**It.** So when the beames of  
faith and hope be ioyned toge-  
ther in one point, than it is of  
mighty power. The beames of  
the sunne, when by reflexion of  
a brenninge glasse they bee ga-  
thered together, they bee so  
mightie, that they wyll set tin-  
der oꝝ clothe on fire. And like-  
wyle it is of the beames of  
faythe and hope, when they bee  
ioyntly compact and vnite to-  
gether. If a man had suche a  
faythe and confidence, then he  
mighte commaunde a greate  
mountayne to remoue foꝝ his  
pleasure: and this were a migh-  
tye faythe. Neuerthelesse yf a  
man had such a faith, yet yf he  
wanted the heate of charitie,  
he were but as a dead tree.

**1. Corin. xiii** For S. Paule sayeth. Si habu-  
ero omnem fidem, ita vt montes  
trans-

transferam, charitatem autem non  
 habuero, nihil sum. If I haue  
 all faith (he that speaketh of all  
 leaueth none vnspoken of) if I  
 haue all faith (he sayethe) & so  
 mighty faith, that by my faith  
 I may remoue at my commaun-  
 dement great mountaines, yet if  
 I wante the heate of charitie,  
 I am nothinge but as a deade  
 stocke, a tree with out life. And  
 therfore S. James saith. Fides James. ii.  
 sine operibus mortua est. Faith  
 wout the fruit of good workes  
 is deed. To this purpose oure  
 instruction sayeth. Ille testimo-  
 nium perhibebit de me. That is  
 to saye: He shall beare witnesse  
 of me. Of whome? Of Christe.  
 What is Christ? Lux vera, qua John. i.  
 illuminat omnem hominem ve-  
 nientem in hunc mundum. That  
 is to saye: The true light which  
 C. iiii. enlight-



Roma. 11

enlightnethe euerye creature  
comminge into this worlde.  
Who shall beare witnesse, or  
geue euidence of this light: the  
spirite of God. Quia charitas dei  
diffusa est in cordibus nostris per  
spiritum sanctū, qui datus est no-  
bis. That is to saye: the heate  
of the charitie of God is spred  
in oure heartes by the holy spi-  
rite, the whiche is geuen vnto  
vs. Heate of charitie geueth  
euidence that that light is liui-  
ly. Haue a man neuer so muche  
light of faithe, vnlesse he haue  
also this heate of charitie styr-  
ringe his soule, and bzinginge  
forthe lyuely workes, he is but  
a deade stocke, and as a tree,  
withoute lyfe. For, as I sayde,  
thoughe the naturall sunne  
shine neuer soo bryghte vpon a  
tree, if this tree haue in it no  
grenenes

gredenesse nor putting forth of  
buddes and leaues, this tree  
is not aliue. So when the bea-  
mes of the spirituall sunne bee  
sprzed vpon oure soules, if we  
feele not the styringe heate to  
fruitfull woꝝkes, oure soules  
be but dead.

But nowe to what purpose  
serueth this instruction? To  
this. It subuerteth one greate  
grounde of Martin Luther,  
whiche is this, that faithe a-  
lone withoute woꝝkes doeth  
iustifie a sinner. Upon the whi-  
che grounde he buildethe ma-  
nye other erroneous articles,  
and speciall ye, that the sacra-  
mentes of Chzistes Church  
doeth not iustifie, but onely  
fayth. A perilous article hable  
to subuert all the ozder of the  
church. But touching these sa-  
cramen-



eramentes<sup>l</sup>, the Kinges grace  
oure soueraigne Lorde in hys  
owne persone hathe with hys  
penne so substantiually fough-  
ten againste Martyn Luther,  
that I doubt not, but euerye  
true Chyristen man, that shall  
rede his booke, shall see those  
blessed sacramentes cleared &  
deliuered from the sclaūderous  
mouthe, and cruell teethe, that  
Martin Luther hathe set vp-  
on them. Wherein all Englande  
maye take great comfozte, and  
speciallye all those that loue  
learnynge. Plato sayeth Tum be  
atas fore respublicas, quando aut  
Philosophi regnent, aut reges phi-  
losophentur. That is to saye:  
Than shall cōmon welthes bee  
blessed, whē either those that be  
Philosophers gouerne, or els  
those that gouerne geue thē to  
philo:

philosophy. And scripture exhorte  
teth princes to the same, saying:  
Et nūc reges intelligite, erudimini **Psalm. 11.**  
qui iudicatis terram. That is to  
say: And now ye that be kinges  
study to haue vnderstandinge,  
and ye that take vpon you the  
iudgements of the worlde in  
force you to haue learnynge.

But now let vs retourne to  
our matter agayne. For this  
grounde he bringeth S. Paule  
in diuers places, sayinge, that  
a man is iustified by his faythe  
onelye without workes. Ne-  
uerthelesse S. Austyn sayethe  
that S. Paules wordes were  
misconceyued in the beginning  
of the church: for the which as  
he sayeth, the other Apostles  
in theyr epistles studieth to the  
contrarie part. But some here  
thinke the that Martin Lu-  
ther



ther litle regardeth S. Austin.  
And a truth it is. But yet that  
is a foule presumption. Let him  
at the leaste beleue the other  
Apostles, whom withoute ma-  
nifest heresye he can not denye.

James. ii.

S. James sayeth, Ex factis iu-  
stificatur homo, et non ex fide tā-  
tum. A man is iustified by his  
deedes, and not by his faythe  
alone. Which thing S. James  
doth not onelye saye, but also  
proueth it by diuers wayes.

James. ii.

One is this. Dæmones credunt  
et contremiscūt. The deuyls, he  
sayeth, haue fayth, and yet no  
man maye saye that the deuyls  
be iustified by their faythe.

How manye that liue in horri-  
ble synne, that yet haue y<sup>e</sup> faith  
of Christe Iesu, and woulde  
rather die oz they shoulde re-  
nie their faythe, but for all that  
they

they be not iustified. But if on-  
ly faieyth did iustifie, bothe they  
and the deuils also shoulde be  
iustified. Second, the same ex-  
ample that saint Paule vseth  
vnto the Romaines, to proue  
that faithe iustifieth a sinner  
withoute workes, the same vs-  
eth saint James to the contra-  
rye. The example I meane of  
Abraham, as there appeareth  
in the same place. But ye then  
wyl saye: sye be these Apostles  
one contrarye to another: To  
this S. Austyne sayethe, that  
naye for sothe. But that saint  
James onely contraryeth that  
maye be construed and mista-  
ken in S. Paule. For sayncte  
Paule meanethe of the workes  
that goeth before faithe, and  
saint James meanethe of the  
workes that folowe after the  
faith



sayth **S.** Paule meanethe that  
 the worke of circumcision, or  
 of other workes of the lawe,  
 was not necessarye for the iu-  
 stifying of Abraham to goe be-  
 fore his faythe, but his faythe  
 without them did iustifie him.  
**S.** James meaneth of the frui-  
 etful workes that folowe after  
 faith, the whiche geue euidence  
 of a liuely faythe, & these iusti-  
 fieth a man. And these, he saith,  
 yf Abraham had not had, he  
 had not ben iustified. Yf Abra-  
 ham had not been ready to of-  
 fer by his sonne Isaac at the  
 comanding of God, he had not  
 been iustified: but because he  
 was so readie, therfore he say-  
 eth: Abraham ex operibus iusti-  
 ficatus est. That is to saye: Ab-  
 raham was iustified by hys  
 workes. Wherefore. **S.** James  
 speaketh

James. ii.

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speake the not agaynste sayncte  
Paule, but agaynste the mis-  
vnderstanding and misconcei-  
uynge of him. Of the whiche  
misconceyuinge S. Peter also  
speaketh in his second Epistle,  
saynge: In quibus sunt quadam  
difficilia intellectu, quæ indocti  
et instabiles deprauant, sicut et  
coeteras scripturas ad suam ipso-  
rum perditionem. That is to  
saye: In the Epistles of oure  
right Dere brother Paule bee  
some thinges harde to bee con-  
ceyued, whiche the vnstable  
minde doe misconstrue, lyke  
as they doe manye other scrip-  
tures to theyr owne dampna-  
tion. Thus ye maye see that  
diuers other haue misconstru-  
ed S. Paule before this, as  
nowe doethe Martin Luther  
to his owne peryll and dam-  
nation



nation.

But here one thing I mer-  
uaile muche of Martyn Lu-  
ther, specialie that he sayethe  
that in all scripture there is no  
more testimonie against him,  
but in this one place of S. Ja-  
mes. For it is not to bee doub-  
ted, but manye moe maye bee  
brought. And first our sauoure  
in the Ghospell of Luke saithe:  
Date eleemosynam, et ecce om-  
nia munda sunt vobis. That is  
to saye: geue ye almes, and all  
thynges shalbee cleane vnto  
you. What is this clenesse, but  
the iustifying of our soules, the  
whiche is promised for the wo-  
rkes of almes: If I beleue ne-  
uer soo muche, and if I releue  
not y poore of theyr necessitie,  
I shall not attayne vnto this  
clennesse. Furthermoze in the  
ghospel

Luc. xi.

**G**hospell of **M**atthewe. Si remis-  
seritis hominibus errata sua, re-  
mittet et vobis pater vester coele-  
stis. Quod si non miseritis homi-  
nibus errata sua, nec pater remit-  
tet vobis errata vestra. **T**hat is  
to saye: if you do forgeue vnto  
them that hathe greued you  
their offenses, youre father in  
heauen shall doe lykewise to  
you. And if you do not forgeue  
to me whiche hathe greued you  
their offenses, noz youre father  
shall not forgeue to you youre  
offenses done agaynst him.

matth. xviii

**O**uer this he saith in the same  
**G**hospell. Non omnis qui dicit  
mihi domine, domine, intrabit  
in regnum coelorum, sed qui facit  
voluntatem patris mei. **T**hat is  
to saye: if we worke not the  
wyll of almighty **G**OD the fa-  
ther, we shall not bee iustified,

matth. vii.

**D. i.**

noz



matth. v.

nor enter into the kingdome of  
heauen. Besides these in the  
same Gospell. Nisi abundauer  
it iusticia vestra plusquam Scriba  
rum & Phariseorum, non intrabis  
tis in regnum coelorum.

matth. vi.

That is to say: vnlesse youre  
iustice or your maner of liuinge  
bee moze better and ample, then  
was the iustice and liuinge of  
the Jewes and Pharisees, ye  
shall not enter into the kyng  
dome of heauen. Whiche is to  
bee vnderstanded de iusticia ope  
rum, of the iustice of woꝝkes,  
as clearely appereth of all that  
foloweth. Besides this he sai  
eth. Omnis qui audit verba mea  
hac, et non facit ea, similis erit viro  
stulto, qui edificauit domum sua  
super arenam. That is to  
say: all that heareth these my  
woꝝdes and woꝝketh not there  
after

after, is lyke vnto an vnwise  
man that buyldethe his house  
vpon an vn sure grounde. And  
S. Paule also sayeth. Non au-  
ditores legis sed factores iustifica-  
buntur. That is to saye: suche  
as only be hearers of the lawe  
of G O D shal not be iustified,  
but the workers thereafter.

Roma. ii.

And S. James sayeth. Estote  
factores verbi, et non auditores tã-  
tum fallentes vosmetipsos.

James. i.

That is to say: bee ye workers  
of the worde of God, and not  
onelye the heareers, for then ye  
deceyue your selfe. And Sainct  
Paule agayne sayeth: Si secun-  
dum carnem vixeritis moriemini,  
Si spiritu facta carnis mortificaue-  
ritis viuetis. That is to saye:  
yf ye lyue after the workes of  
your fleashe, ye shal dye. But if  
ye mortifie in you by the sprite

Rom. viii.

D. ii.

the



**Gala. v.**

**James. ii.**

the woorkes of youre fleſhe, ye  
ſhall liue. And finally **S. Paul**  
ſayed, reſoluyng his owne ſen-  
tence: *Fides quæ per dilectionem*  
*operatur.* That is to ſaye, faith  
which is wrought by loue. Ac-  
cordinge to the which **S. Ja-**  
**mes ſaieth:** *Vides quoniam fides*  
*cooperabatur operibus illius: ex*  
*operibus fides consummata eſt.*  
That is to ſay: thou ſeeſt howe  
that faith helped his woorkes,  
and howe of the woorkes hys  
faith was made perfecte. By  
all the which testimonies ye  
maye playnly ſee, that not only  
faith ſuffiſeth, but alſo loue  
and woorkes be required to the  
juſtifyinge of oure ſoules. And  
thus muche for the ſeconde in-  
ſtruction.

*The thirde inſtruction.*

**Tou**

**I**n Duchinge the thirde in-  
struction it folowethe in  
the Gospel. Et vos testi-  
moniū perhibebitis, quia ab initio  
mecū estis. That is to saye: And  
ye shal beare witnesse, because  
ye be cōuersant w me from the  
beginning. To whom shal they  
beare witnesse, but vnto the v-  
niuersal church of christ: Their  
witnesse than muste be allowed  
of euery true christen man.

Of these wordes and of the  
other aboue rehearsed, it shal  
appeare that moze testimonye  
muste bee admitted for suffici-  
ent authoritie, than only that,  
that is witten in the Byble.  
Whiche one thinge, if we maye  
establishe, it wyll caste downe a  
great numbze of Martin Lu-  
thers articles. But for this  
we muste consider that these

D.iii.      thze



Hebze. i.

thre persons, of whome thys  
Ghospell hath made mention,  
though all theyr woorkes be vn  
deuided and vndeseuered one  
from another, but to puttlye goe  
together: yet scripture as-  
signeth thre seuerall tymes vn-  
to these thre personnes, in the  
whych they haue instructed  
man of the trueth necessarye  
to be beleued. Firste almighty  
God the father instructed oure  
elders by his Prophetes: as  
S. Paule sayeth. Multifariam  
multisq; modis olim deus loquens  
patribus in prophetis.

That is to saye: Almighty  
God the firste personne in the  
Godhead manye diuers wayes  
instructed oure fathers by his  
Prophetes. S. Paule meaneth  
here by oure fathers the Je-  
wes, of whome we spiritual-  
lye

lye descended. For Abraham  
that was their carnall father,  
is ours also spirituall. Nowe  
Almyghtye GOD the father  
taught them by his Prophe-  
tes, whose prophecies, al be if  
they bee wrytten in scripture:  
yet was there manye moe thin-  
ges whiche they spoke vn-  
wrytten, that was of as greate  
authoritye, as that, that was  
wrytten: whiche the maister of  
Jewes calleth Cabala, whiche  
is deriued from man to man, by  
mouth onelye and not by wry-  
tinge. After this, the seconde  
person the sonne of God oure  
Sauoure Christe Iesu was  
sente by hys father into this  
world to instruct man, both by  
him selfe, and by his Apostles,  
the whiche were conuersaunte  
with him (as the Gospell here  
D.iiii. sayeth)



sayeth) from the beginninge.  
These blessed apostles lefte vnto  
to vs also manye thinges by  
mouthe, whyche is not writ-  
ten in the Byble. This thinge  
maye appeare by saint Paule,  
whyche came after them, and  
was not presente, when Christe  
sayde these wordes vnto them  
in the seconde Epistle to the  
Thessalonians. Stare, & tenete

ii. Thessa. ii traditiones, quas didicistis, siue per  
sermonem, siue per epistolam no-  
stram. That is to saye: bee ye  
constante, and kepe those in-  
structions and eruditions, that  
ye haue learned of vs, eyther  
by mouthe, or els by writinge.  
If S. Paule that was later  
than the other Apostles, to  
whome these wordes were said  
of Christe, wyl haue his tradi-  
tions obserued and kepte, al-  
wel

well those that he tolde them  
by mouthe, as those that hee  
wrote with his penne, why  
shall not likewise the traditi  
ons of all the other apostles bee  
of like strength to make fayth,  
and to beare witnesse of the  
trouth: Here ye maye see by ex  
presse scripture of saint Paule,  
that we bee bounde to beleue  
manye moe thinges, then bee  
written and put in the Byble.

We shall confirme this by Or  
rigene, whyche is an aunciente  
Doctour, and to whome in this  
point greate faith is to bee ge  
uen. He in the booke of Num  
bres, Homilia v. sayethe. Sed in  
ecclesiasticis obseruationibus sunt  
nonnulla, quæ omnibus facere  
necesse est, nec tamen ratio eorum  
omnibus patet. Nam quòd, verbi  
gratia, genua flectimus orantes,

Origenes

et



et quod ex omnibus cœli plagis  
ad solam orientis partem con-  
uersi fundimus orationem , non  
facile puto cuiquam ratione com-  
pertum. Sed & eucharistiæ , seu  
percipiendæ , seu quo ritu geritur ,  
explicandæ : vel eorum quæ ges-  
runtur in baptismo , verborum ,  
gestorumque , & ordinum , atque  
interrogationum , & responsio-  
num , quis facile explicet ratios-  
nem ? Et tamen hæc omnia oper-  
ta licet & velata portamus super  
humeros , quum implemus ea et  
exequimur , vt à magno pontifice  
Christo & a filiis eius tradita &  
commendata suscepimus . That  
is to saye. But in the obser-  
uaunces of the churche bee ma-  
nye thinges , whiche is neces-  
sarie for vs to doe , and yet the  
reason why we so doe , is not  
open to all men . As in exam-  
ple

ple, when that we make oure  
praier: knelynge, and when a-  
monges all the other places  
of heauen, we chuse the Easte  
part, towarde the whiche we  
make oure praier. I thinke not  
that the reason of this is light-  
lye knowne to anye man. Of  
the obseruaunces also and ri-  
tes that we vse aboute the sa-  
crament of the aulter to bee  
consecrate, or els of the sacra-  
mente of baptylme to be mini-  
stred, who can expresse the rea-  
son of all those wordes, ge-  
stures, orders, questions, aun-  
swers that there bee accusto-  
med. And yet neuerthelesse all  
these we beare couered and hid  
vpon our shoulders, when that  
we doe perfourme and execute  
them accoordinge to the traditi-  
ons and eruditions whiche we  
haue



greate

Byhopps

haue receyued, commended vn  
to vs by that greate Byhoppe  
Christ, and his childzen the ho-  
lye Apostles. Of the whyche  
wordes of Origene it clearelye  
doethe appeare, that manye  
suche traditions were leste vn-  
to the christen people by Christ  
and his Apostles, the whiche  
we muste folowe, not withstan-  
ding they be not wozitten in scrip-  
ture. To the whiche purpose  
I mighte bzing the testimo-  
nies of Damascene, Demose,  
Augustine, Hierome, and o-  
ther moe.

Thirdlye, the thirde person  
in the Trinitie, that is to saye:  
the holye spirite of trueth was  
sente fro the other twayne to  
abide with vs for euer, and to  
bee as a comforter continuall  
in Christes churche, when the  
stormes

Stormes and tempestes of he-  
resies doe arise, and agaynste  
all floughterynge doubtfulness  
to teache vs the verye certen  
trouth, whereunto we shoulde  
reste, After that the Apostles  
were departed from vs, the ho-  
lye spirite dyd and doethe re-  
maine with vs vnto the worl-  
des ende. But by whome I  
praye you, speake the he vnto  
vs: By whome teacheth he vs  
anye trouth: By whome elles,  
but by the fathers & doctoures  
of the churche: By theire mou-  
thes this holye spirite teacheth  
vs euerye trouth. Non enim  
vos estis qui loquimini, sed spiri-  
tus partis vestri qui loquitur in  
vobis. That is to saye: it is not  
ye that speake, but the holye  
spirite of youre father, whiche  
doeth speake within you. Saint  
Basil

*in finem  
seculi*

*by whome*

*Matth. x.*



Basyl when he was baptised, a  
wonderfull light was scene a-  
bout him, whyche is not to be  
doubted, but that it was a  
sensyble token of the holye  
Ghoste. And likewise S. Am-  
brose (whiles he was enditing  
of the .xliii. Psalme) a lyght  
was scene aboue his heade in  
maner of a Childe, whyche by  
lytle and lytle entred in at his  
mouthe in verie token of the  
spirite of GOD.

And so lyke wise it was of the  
other. Wherfore it is not to bee  
doubted but in such holye Bys-  
hoppes and Doctours of the  
churche the holye Ghoste doeth  
speake. But muche rather in  
counselles, when many of them  
were assembled together. For  
euer as the stormes and tem-  
pestes of heresies dyd aryse, so  
were

were they at length suppressed  
and conuincd by this spirite,  
speakinge in the mouthes of  
the fathers and doctours of  
the Church. Some tyme by  
generall counsellles & assemblies  
of manye bishops together.

*considered*

In the counsell of Nice was  
CCC. ix. bishoppes, in whome  
the holy ghost spake to the con-  
futation of an heresie that then  
sooze vexed the Church. After  
that in the counsell of Con-  
stantinople was assembled. C l.  
Byshoppes, and in them the  
holye ghost spake to the destru-  
ction of another heresie that  
than rose in the Church. In  
the counsell kept in Epheso in  
a greate citie of Asia so named,  
were assembled CCC. By-  
shoppes in whome than the ho-  
lye spirite spake, to the con-  
founding



1  
foundinge of another Heresie  
that was alofte. And soo conti-  
nuallie from time to time, e-  
uer as these cloudes arose and  
made any great tempestes, and  
beganne to lighten and shewe  
a false lyghte of misconstru-  
inge of scriptures, this holie  
spirite was readye by these fa-  
thers to enfourme the vniuer-  
sall Church of the certayne  
trouthe.

See than, I saye, what we  
haue to confirme those thin-  
ges that bee taught vs by the  
church. Firste the Prophetes  
that were instructed by the fa-  
ther almightye God, and alsoo  
theire Cabala, That is to saye:  
theire secreete eruditions not  
written in the Byble. Second-  
lye, the Apostles, whiche were  
instructed by oure Sanioure  
Christ

Christ Iesu, and also their traditions not written in the Bible. Thirdly, the holy fathers, and doctours of the Church, that were enfourmed by the holy spirite of trueth, as wel in their expositions of scripture, as also by their generall assenbles and counselles had heretofore.

If there were a fourth personne in the Trinitie, or another spirite to be sent vnto vs from almightye God, we might yet be in doubt whether Martin Luther had met with this spirite by the way, & conueyed hym from vs. But sithen we be assured that ther is no more but thre persones in the Godhead, of whome this Gospell maketh mention, & that euery one of them hath done his dili-

E.i.

gence

A fourth Person



gence to instructe vs of the  
trouth:and furthermoze that  
there is none other holpe spiri-  
te prater spiritum veritatis, but  
the spirite of trouth:and he  
also shall abide with vs for e-  
uer, and ascertain vs of cuery  
trouth:we maye be sure that  
Martin Luther hath not this  
spirite, when he doeth teache  
vs agaynste the trouth, that  
hath been taughte vs by this  
holpe spirite. For he cutteth a-  
waye the traditions of the A-  
postles, and refuseth the gene-  
rall counselles, and contem-  
neth the doctrine of the holpe  
fathers and doctours of the  
churche, and laboureth to sub-  
uert all the ordinaunce of the  
church. And namely the seven  
Sacramentes, and taketh a-  
way the fredome of mans wil,  
and

7. Sicut.  
for wil.

Seperatist

and affirmeth that all thynge  
falleth by necessitie, contrarie  
to all the doctrine of Christes  
church. We may be sure there-  
foze, that he hathe some other  
wretched spirite, some spirite  
of errour, and not the spirite of  
trueth. S. Paule sayeth: In  
nouissimis temporibus discedent  
quidam à fide, attendentes spiri- i. Tim. iiii.  
tibus erroris, et doctrinis Dæmo-  
niorum. That is to say: In the  
latter dayes of þ church some  
shall go from the true faith of  
Christes Church, and geue  
hede to the spirites of errour,  
and to the teaching of the De-  
uil. And here note this worde  
(discedent) for S. Paule sai-  
eth in another place. Erit disces-  
sio primum. That is to say: Be ii. Thessa. ii.  
foze the cōminge of Antichrist  
there shall be a notable discesi-

C. ii.

on



on and departinge from the  
faith of the Church. And it is  
not unlike to bee at this same  
time, by the occasion of thys  
moſte perillous heretike.

Here Martyn Luther for  
his shewde brayne wyll some  
thinge wastell agaynste vs.  
He wyll say that the counsels  
some tyme erre, and that the  
doctours full often disagree.  
And as they erre and disagree  
at one time, or in one place, so  
maye they doe in another: and  
therfore he sayeth he is bound  
to beleue none of them all. To  
this maye be answered that  
this reason strayneth not, as  
it shall wel appeare in lyke.

The Prophetes somtyme left  
vnto them selfe, did square fro  
the trouth. Nam prophetia spi-  
ritus non semper prophetarum  
mentes

mentes irradiat. That is to say:  
the spirite of prophecie doethe  
not alwaye shine bright vpon  
the mindes of the Prophetes.  
As in example: Kinge Dauid  
purposynge to builde the tem-  
ple to almightye God, counse-  
led with the Prophet Nathan  
whether he should perfourme  
his purpose yea, or naye. And  
the Prophet Nathan bad him  
goe in hande with it, and doe  
all that he intended in hys  
heart to doe. *Omnia quæ in cor-  
de tuo sunt fac, dominus tecum  
est.* That is to saye: doe al that  
thou intendest in thyne heart,  
for our lord God is with the.  
Yet was he deceyued, it was  
not so as he sayde. Shall we  
nowe for this decepte truste  
none other thinge that this  
Prophet Nathan saide beside  
E.iii. this

ii. reg. vii.



matth. xvi. this: God forbid. Likewise of  
the Apostles, S. Peter when  
he sayde to Christ. Tu es Chris-  
tus filius dei viui. That is to  
saye: thou art Christ the sonne  
of the liuely GOD. He spake  
this by reuelation. And here  
our sautour praysed him, and  
sayde: Beatus es Petrus bariona.  
That is to saye: thou art bles-  
sed Peter the sonne of John.  
Within a litle after he dissua-  
ded our sautour from his passi-  
on, and saide: Absit à te domine.  
That is to saye: not so good  
lord. And in this he said wroḡg.  
Shal we now because he said  
wroḡge this seconde time, not  
beleue his first sayinge? That  
were not reasonable. Almightie  
God suffred the Prophetes  
and the apostles also somtime  
to erre, to thentent that we  
mighte

might knowe they were but  
men. And when they sayde  
trueth, that they had of God,  
and when they sayde other-  
wise then trueth, that came of  
them selfe. And so likewise, I  
saye of the Doctours, though  
they sotime erred, because we  
might knowe that they were  
mē, & that than they were left  
to them selfe, we shal not there-  
fore denie thē generallye. And  
the counsels also, though some  
one of the last counsels, which  
peraduētūre was not gathered  
in that mekenes and charitie  
that was expediet, though one  
of them (whiche thing I wyl  
not affirme) in some article  
were permitted to goe amisse,  
shoulde we therefore damne  
all the residue? It were no rea-  
son. And this maye suffice for

C.iiii.

the

And of God

gathered in  
mekenes & chari



the thirde instruction.

*The fourth instruction.*

**T**he fourth and finall instruction, take the away the defense that maye be layde for Martyn Luther by his adherentes: which defense also may soone ouerthrow the weyke soules when they shall heare it. Their defense standeth in thre pointes. Firste. they say, that Martin Luther is a mā depely learned in scriptures, grounding al his opinions vpon the same, a man of religious life, & suche one that for his learning & vertue hath many adherentes. Secondly, they saye that he hath a faste minde of God, and spareth for no mans authoritie to speake the trueth, in soo muche that he hather excommunicate the Pope

**Pope.** For he thinketh in hys  
owne cōscience that those that  
folow not his doctrine be not  
of y church Catholike. Third-  
ly he hath a merueilous seruēt  
zeale to God, for the which he  
doth labour to conuert all the  
world to his opinion, thinking  
assuredly to do a speciall sacri-  
fice & pleasure to God therby.  
This when a welke soule hea-  
reth, he is in peryll anone to  
geue faith vnto it, & to mistrust  
the doctrine of the church. For  
who maye thinke but suche a  
man is in the right waye? But  
therfore to this the reste of the  
ghospel that ensueth doeth an-  
swere clearly. It folowethe.  
*Hæc locutus sū vobis, vt non scā-  
dalizemini. Absq; synagogis faci-  
ent vos. Sed venit hora vt omnis  
qui interficit vos arbitretur obsequium*



quum præstare deo. That is  
to say: This haue I tolde you  
befoze to thentent that ye shall  
not quaille in your faithe. For  
thei shall deuide you from their  
synagoges. And the time shall  
come that euery mā that mur-  
dereth you shall thinke that he  
therby doth great seruice vnto  
God. These wordes maye bee  
thought of some to pertayne  
onely vnto the time of the Ie-  
wes, which did expell the apo-  
stles out of their synagoges, or  
to the time of the tyzauntes,  
whiche did flee muche chzisten  
people in the beginning of the  
Churche. But yf that were a  
trueth, the these wordes shuld  
be no general instructiō for the  
vniuersal church, which thinge  
we gathered agaynste Luther  
at the beginninge of our ser-  
mon.

mon. Wherefore much rather  
they pertaine vnto the tyme of  
the heretikes. Firſte, because  
this perſecution longer cōtinu  
ed, thē the other twain. For the  
perſecution of the Jewes was  
ſoone at a ſide: and the perſe-  
cution of the tiraūtes had his  
courſe for a ſeaſō. But the he-  
retikes haue perſecuted the  
churche from the aſcenſion of  
Chriſt, & ſhal do vnto the com-  
ming of Antichriſte. Further-  
more, the perſecutiō of the he-  
retikes is, and was euermore  
perilous. For as for the Jewes  
& the tiraūtes they were ma-  
niſeſt enemies vnto Chriſte, &  
abhorred his ſcriptures. But  
theſe heretikes pretend a ſpe-  
ciall fauour vnto Chriſte, and  
colour al their heresies w<sup>th</sup> his  
ſcriptures. The Jewes and  
the



the tirauntes when they had  
slayne the bodies of Christen  
men, yet they sent their soules  
to everlastinge glozie. But the  
heretikes misconstruinge the  
scriptures of **G D**, by their  
false doctrine, & erroneous o-  
pinions and pestilent heresies.  
doe slee the soules of ch Kristen  
people, and send them to ever-  
lasting damnation. Wherefore  
these wordes muste be rather  
vnderstanded of the persecutiō  
that was made by **h** heretikes  
Now then ch Kristen man, when  
thou hearest that Martin Lu-  
ther is a mā of great learnig,  
and hath great redines in scri-  
ptures, and is reputed of ver-  
tuous living, and hath manye  
great adherentes, thinke that  
many such hath been befoze in  
the church of Christe, that by  
their

their learning and mistaking  
of scriptures hath made suche  
tempestes in the church befoze  
this time. Howe tempested  
one great heretike Arrius with  
his heresy the church of Christ:  
How great a murder of soules  
made he: Was not he a man of  
great learninge, of singulare  
eloquence, of vertuous lyfe in  
outward apparāce: And al his  
opinions he grounded vpon  
scripture, & so deceyued many  
a soule **S. Hierome** saith: **Arrius**  
**vna scintilla in Alexandria fu:**  
**it, sed quia nō cito extincta est, to**  
**tum orbem populata est flamma**  
**eius.** That is to saye: In the ci-  
tie of Alexandria Arrius was  
but one sparkle, but because  
this sparkle was not sone que-  
ched the flame that rose of it  
raged thzough all the world, &

**Hierom.**



a longe tyme vexed the church  
of Chziste, & ouerthzew soules  
innumerable. tyl at the length  
by the holpe spirite of trueth,  
whiche is the cōforter of Chzi  
les church, speaking as I said  
befoze in the mouthe of the fa-  
thers & doctours of the chur-  
che, this heresye was cōuined  
and playnly put aside. But af-  
ter this tempeste rose vp ano-  
ther cloud incontīnēt, one cal-  
led Macedonius, that vexed the  
church likewise. And after him  
Nestorius: after him Eutices: &  
so foz the stozme after stozme,  
one vpd another, so & as soone  
as one stozme was pacified the  
wicked spzites rayled vp ano-  
ther incōtīnēt. S. Austin remē-  
breth lvii. capital heresies, that  
after the ascension of our saui-  
our Chziste, at sundrie times,  
lyke

lyke so many cloudes and floures  
me rose in the churche, which  
finallie were conuincd by the  
holy spirite of trueth. And eue-  
ry of these heretikes, grounded  
his heresie vpon scripture, and  
many of them were men of fel-  
wittes, of depe learninge, of  
myghtie reason, and of pzeten-  
sed vertue, and had the proper  
feate to wryte, & to tozcasle the  
scriptures, to make the appa-  
ret for their erronious opiniōs  
Finally their life, learninge, &  
handlinge of scriptures were  
such, that they had many great  
adherentes and fautours, as-  
well of the Bishoppes, as of the  
Emperours, and of other chri-  
sten princes also, whiche were  
abused by the. Therfore it was  
necessary that oure sauoure  
christ Iesu, for the great inesti-  
mable



mable goodnes, and for the 12.  
der loue that he beareth to his  
church, should leaue instructi-  
on and warning to all chzisten  
people, and to his vniuersall  
church of this persecutiō, and  
so he did, saying: Hæc locutus sū  
vobis, vt non scandalizemini. ¶  
I haue tolde you (saith he) these  
things befoze, because ye shal  
not quaille in your faith. What  
hath he tolde vs befoze? This,  
that þe spzite of trueth shal re-  
maine in the church for euer, &  
that in al such stormes & tem-  
pestes he shalbe a cōforter vn-  
to vs. ¶ Chzistē man, here this  
gracious warning of our saui-  
our chzist, marke well what he  
saith. ¶ I haue warned you (saith  
he) of these things befoze,  
because that when they fal, ye  
shal not be overthzowē in your  
soules

loules by them. As though he  
sayd: when ye shall see the stor-  
mes arise, when ye shall behold  
the thicke blacke cloudes aloft  
that shall darken al the face of  
the heauen, and shadowe from  
you the cleare light of the sun,  
& shew a false glisteringe light  
that issueth out of the cloude  
from the spirite of that tēpest,  
as ye shall here the terrible comi-  
nation of their thonderinge: be  
ye then constant in your faith.  
Beleue as doeth your mother  
holy church, louelye, & put your  
trueth in the spirite of trueth,  
whiche shall be your comfort  
vnto þ worldes end. Further-  
more, when thou hearest chri-  
sten mā, that Martin Luther  
hath a fast minde in God, and  
letteh for no mang authoritie  
to speake the trueth, and repu-

J. i.

teth



seth al them that folow not his  
doctrine to be deuied fro the  
church catholik, i so much that  
he hath excommunicate þ pope,  
(O wonderful presumption, O  
madnes intollerable) knowe  
this for certayne, that al the o  
ther heretikes thus did. They  
did repute the selues and theyr  
adherentes onely to be of the  
church catholike, & reckened all  
other that folowed not theire  
opinions to be deuied fro the  
churche. So did the Nouati  
anes in Rome exclude the ca  
tholike Priestes and Bishops  
from their churches. So dyd  
the Arias in Grece likewise.  
So did the Donatistes in Af  
rike. Neuerthelesse the church  
of Christ is but one, vna, sancta,  
catholica, et apostolica. This  
church is one, hauing one head  
the

*Novatians*

*Arians*

*Donatists*

the Pope, which is vicare of  
Christ, of who it is called vna.  
And though there be in this  
churche manye sinners, yet for  
the holye sacramentes that re-  
neweth & repaireth siners dai-  
lye, & for the holy spzite that co-  
ntinually remaineth in it, it is  
called sancta. That is to say: ho-  
lye. And for because it is not li-  
mit to any certaine natiō, but  
it is cōion to al nations, there-  
fore it is called Catholica, that  
is to say: vniuersal. And final-  
lye because it is deriued frō the  
Apostles, & speciallye from the  
prince of the apostles, S. Pe-  
ter, therfore it is called Aposto-  
lica, that is to say: apostolike.  
This only church is the spouse  
of Christ. Al other sebles that  
be not of this church, be synago-  
ges of sathanas, & cōciliabes

J. ii.

of

vna

sancta

catholica

Apostolica



of the deuil. And therfore chry-  
ſt mā be not aſtonied, though  
they do excommunicate & deuide  
p̄ true chryſtians frō their ſyna-  
gogues. For our ſauionr ha the  
geuē vs warnig hereof befoze,  
ſaying, as it foloweth i p̄ ghoſ-  
pel. Abſq̄ Synagogis facient vos.  
That is to ſaye: they ſhall ex-  
communicate you, and deuide  
you from theire Synagogues.  
Thyrdly, Chryſten man, when  
thou heareſt that Martin Lu-  
ther hath ſo great a zeale to  
God, and thinketh in his con-  
ſcience, that he is bound to do  
this that he doeth, & wenethe  
that in ſo doinge, he pleaſethe  
God, and doeth a ſpeciall ſer-  
uice vnto God, and al the ſou-  
les that by his falſe doctrine  
he ſleeth & murdereth, he reco-  
mitteth them vnto almightye  
God

**G O D**: yet neuerthelesse, bee  
stronge in thy faythe, and see  
that in this pointe our Savi-  
our hath also warned the char-  
che, saying: Sed venit hora quan-  
do omnis, qui interficit vos, arbi-  
tratur obsequium se prestare deo  
That is to saye: the time com-  
meth, when euerye man that  
shall murder you, shall wene  
that he doth acceptable seruice  
vnto God. But if thus the o-  
ther heretikes did not before,  
than thinke that Martin Lu-  
ther is somewhat. Did not thus  
the Arians? Did not they fu-  
riouslye rage agaynst the ca-  
tholike Bishoppes & Priestes,  
whiche did resist them: And not  
onely by their pestilent errours  
they infected the soules of mē,  
but also caused greate mur-  
ders of bodies. Did not thus



the Donatistes of boheme. S.  
Austyn sayeth : ad Bonifacium.  
Quicumq; dura illorum verba cō  
templarent, durioribus Verberti-  
bus quod iubebant facere cogebantur.  
Innocentiū qui eos offē-  
derant domus, aut deponebātur  
ad solum, aut ignibus cremabantur.  
That is to say: whosoever  
set at nought their harde woꝝ-  
des, they were cōtrained with  
harder strokes to folowe theyꝝ  
pleasures. The houses of the  
good christianes eyther were  
thzowen downe to the ground,  
oz els were bzente wyth fire.  
And after foloweth. Quod plu-  
rimi cædibus eorū extincti sunt.  
That is to saye: & manye were  
slayne by their murders. Dyd  
not thus the disciples of Wy-  
clyffe: Al be it that for feare of  
the temporal lawes they durst  
flee

¶ See no man, yet put they a booke  
of articles vnto the temporall  
lordes in the parlyament sea-  
son, mouyng them to slee their  
aduersaries that resysted a-  
gaynst them. And what sup-  
pose ye Martyn Luther and  
hys adherentes woulde doe, yf  
they hadde the Popes holynes  
and his fauourers, whome he  
calleth so often in derision pa-  
pistas, papastros, and papanos,  
and papenses, in his daungers.  
¶ I feare me that he woulde vse  
no more curtesye wyth them,  
than he hath done with thes  
bookes. That is to saye: with  
the Decretalles, whych he  
hath brennt. And so lyke wise  
¶ I feare me that he would bren  
them, or any other christe man  
that he thought might let hys  
opinions to goe forwarde.

A.iiii.

And



And yet in so doyng he would  
thynke that he dyd great Ser-  
uice vnto GOD.

Thus ye maye see that these  
heretikes, albeit thei had great  
redynes in scriptures, & were  
fel witted men, & depely reason-  
ned, and hadde also pzetee of  
bertuous life, and had a great  
seale, thinking in their consciene  
that they were bound to do as  
much as thei did, yet were they  
deceyued, & by the holy counsels  
and fathers of the church con-  
uincd of their erronious opi-  
nions. And why may not like-  
wise Martin Luther be decei-  
ued, as al the other were before  
him, & specially sithen he wan-  
teth the spirite of trueth, the  
which all they wanted? For yf  
thei had had þe spirite of truth,  
they shoulde not haue erred in  
miscon-

misconceyving the scriptures.  
I saye not but that they were  
readie in scriptures, and could  
bryng the scriptures meruelously  
to their purpose, & frame them  
cursedly to their opiniōs. But  
for lacke of the spirite of truth  
they misconstrued these scrip-  
tures: & as S. Peter saiech,  
Deprauabant: or as S. Paule  
saiech, Inuertebant. They tour-  
ned the wꝛong side of the scrip-  
tures outwarde, folowynge  
their owne brayne and phāta-  
sie, led by the spirite of erreure  
and ignoraunce, as it foloweth.  
Hac omnia faciēt vobis, quia nō  
nouerunt patrem neq; me. That  
is to saye: All this they shall do  
vnto you, because they knowe  
not my father nor me. If they  
had had the spirite of trueth, this  
spꝛit should haue led the to the  
true

John. xvi.

true knowledge of the father,  
& of the sonne. That is to say:  
to þ true knowledge of the pro-  
phetes by whōe almighty god  
the father spake, & to the true  
knowledge also of þ apostles,  
by whome the sonne our saui-  
our Christ Iesu spake. But be-  
cause they had not this spirit of  
true th, whiche was sent from  
the father, and the sonne, ther-  
fore they were ignoraunt of the  
bothe, and by that ignoraunce  
they fel to these incōueniēces.  
And soo lyke wyse hath done  
Martyr Luther. Now than  
here I make an ende. I haue  
remēbzed vnto you accoꝝdinge  
to my promise, foure instructi-  
ons that be offered vnto vs of  
this ghospel gratioṡly. Fyꝛst  
that the holpe spirite, which is  
the thirde personne in the diuī-  
nitie



nitie was sent from the father  
almighty God, & fro his sonne  
our sauioz chriſt Ieſu, to be the  
ſprite of truth, reſiaūt for euer  
in the churche of Chriſt, & to be  
as a cōfozter fro time to tyme  
againſt al ſtozmes & tēpeſtes of  
heresies, at certaining vs in the  
time of euery doubtfulnes of  
bery truth, wherunto we ſhal  
holde & kepe vs. By thoccaſion  
of this inſtructiō I ſhewed.iii.  
thinges. Firſt that this inſtru-  
tion & al the whole ghospel per-  
taineth to the vniuerſal church  
of Chriſt. Whiche thing I pro-  
ued by Luthers owne wordes  
Secōd that y head of this vni-  
uerſal church was y Pope vnder  
Chriſt. Whiche one point ta-  
keth away one great ground of  
Martin Luther & ſhaketh ſore  
many of his erroneous articles  
Thyrde

Thirde, that Martin Luther  
deuiding him selfe fro the head  
of this bodye, can not haue in  
him this spirite of trueth. For  
the second instructiō, I shewed  
you that the heate of charitie  
spred i our heartes by the holy  
spirite of God, geueth euidece  
of the liuely light of faithe, shi-  
ning vpon our soules fro oure  
Saviour Christ. Bi the which  
instructiō was vndermined an  
other great grounde of Mar-  
tin Luthers, which is, that on-  
lye faith doeth iustifie a sinner  
without workes. For the third  
instruction I shewed that, the  
eruditiōs left vnto the church  
by the Apostles, beareth vnto  
vs testimonie of the faythe of  
Christ, & what thing we shall  
beleue in his church. Where al-  
so was loused another ground  
of

of Martin Luther, which will  
not admit any other testimony  
but onely that that is writte  
in scripture. Agaynst whome  
I proued that he muste besyde  
des the scriptures written, receyue  
also the traditiōs of the  
apostles not written: ouer this  
the cōsels general, in whome  
the holy ghost did speake: & the  
interpzetations of scriptures,  
made by the holy bishops & doc  
tors of the church, by whose  
mouthes the thirde persō in the  
Godhead, the spirite of trouth  
spake & speaketh, in fourming  
the church for this time, like as  
did the father almighty god by  
his p̄phetes befoze, and as  
did his sonne the second persō  
by his Apostles. For the fourth  
instructiō, I shewed yon that  
the Defēse which was made for  
Martin



**M**artin Luther by his adhe-  
rentes, wherby manye werke  
soules bee ouerthrowen, is  
cletelye taken awaye by the  
moste louinge and moste gra-  
cious forewarninge of our sa-  
uiour Christ, as ye haue hard i  
the end of the ghospel. And yet  
estones for his most excellent  
charitie he warneth al his chri-  
stē people sayig & repetig. Hæc  
locutus sū vobis, vt quuū venerit  
hora, eorum reminiscamini, quia  
hæc dixi vobis. That is to saye:  
these thiges haue I told you,  
to the entēt that whē the daū-  
gers shal befall, yet ye maye re-  
mēbze that I befoze did warne  
you of thē. Who that thus oftē  
warned wyl yet geue faith to  
Martin Luther, or to anye o-  
ther such heretike, rather then  
to Christ Iesu, & vnto the spi-  
rite

rise of truth, which is leste in  
the church of Chziste vnto the  
wozldes ende, specialye to in-  
fourme vs. of the trueith: This  
man goeth far wyde from the  
strayte way, and is neuer like  
to enter into the porte of euer-  
lastinge reſte, whyche all we  
deſire and couet to come vnto.

To the which he bzing vs,

qui cum patre et spiritu ſan-

cto viuit et regnat deus

per omnia ſaecula ſæc-

ulorum

Amen.

*Imprinted at Lōdō by Robert*

*Caly, within the precinct of the late diſſol-  
ued house of the graye Freers, nowe  
conuerted to an hoſpital, called  
Chriſtes hoſpitall.*

M.D.LVI.



[illegible]



